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nature, if she punishes, also heal, and with a tenderness all her own? And has not Christianity taught us that forgiveness may do what punishment cannot? Yet we must remember that there is a moral order, of which the physical and the civil orders are parts, and that any breach of that order must be rectified. Such rectification *is* punishment.

The view of punishment which has been under discussion is one among other manifestations of the present tendency of ethical thought to "explain" the moral man by resolving him into certain forces or factors. But *a man's a man*, and is not to be "explained." Neither the intellectual nor the moral man, neither the saint nor the blackguard, is to be resolved into "factors of evolution." You shall never reduce immorality, any more than morality, to an "exact science." Human nature is not "exact." The new "Science of Criminology" is a part of Mill's "Science of Ethology," the impossibility of which was convincingly shown by Mr. Ward in the July number of this JOURNAL.

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THE LABOR CHURCH IN MANCHESTER.

MR. JOHN TREVOR, formerly assistant to Mr. P. H. Wicksteed in London, and now in charge of the Upper Brook Street Free Church in Manchester, has recently started an institution of a somewhat novel character. He calls it "Labor Church." What he means by this may be best gathered from the following account, taken from a circular which he issued last July:

"The churches are making great efforts to bring religion into the lives of the people, and these efforts have in many directions met with considerable success. This has been especially the case where those leading the movement have recognized the fact that religion must affect not only the personal but also the social condition of those who are influenced by it. A new confidence in religious teachers has been awakened among the working classes, and a new hope is arising that the churches may be able to give them some practical help in improving their lives.

"While this is undoubtedly the case, those who have been most active in promoting popular services, and the various social enterprises now considered

essential to active church life, appear to admit with sorrow that very few indeed of the workers themselves are attracted to any religious organization, or give practical assistance to the work done for their own class. Men and women everywhere are willing to come and listen to smart addresses and good music, and, undoubtedly, many are benefited by what they hear. But they are not organized, they do not work, they will accept no responsibility, they do not give financial support to the movement. Everything is done for them, and they are simply willing to be catered for.

"It is obvious that religious work of this kind, however valuable, is not thorough enough to satisfy those who sincerely desire to give to the people a religion at once personal and social,—a religion which shall both mould their character and improve the conditions of their lives. It must be obvious, too, to those who know what the working men are, that these popular services and other agencies have not taken hold of the best men of their class. There are hundreds and thousands of the workers who are in earnest about something, who are willing to organize themselves, to undertake responsibilities, and to give both money and time towards carrying forward the work in which they are engaged. These men are not found about our churches, save in the very smallest numbers. These are they who are fully awake to the adverse social conditions under which they have to toil for their livelihood, and who too often regard religion as having nothing to do with the improvement of their lot. The men, on the other hand, who are attracted by these popular services, and all the various attractive methods of the churches, are not those who are most awake to the problems which poverty and drunkenness and crime present.

"The next step forward in developing religious life, and improving social conditions in our land, must be to bring religion into practical harmony with the working men who are really alive and in earnest about the elevation of their class. If these men are manifesting little interest in the churches, and in the social work they are doing, it is because the preponderating bulk of religious influence in our country is still opposed to their advancement, and also because, even when religion does appear to take their part, it is usually in such a mild manner that it becomes questionable to them whether active opposition would not be preferable. The churches have not shown themselves strong enough, whether in character or in intelligence, to deal thoroughly with the social facts so painfully real to the enlightend artisan. The burden of prejudice rests too strongly upon them, and the best men among their leaders have too often to spend much of their strength in overcoming the opposition of their own supporters to the advanced position they hold.

"The question for us, then, is: Cannot religion be presented in such a form that it shall become a real power and inspiration in the lives of these earnest and clear-headed working men? Cannot a religious organization be formed which, while supporting them in their daily life and social work, shall in turn be cordially supported by them? Those who know the working men best will surely admit that such a presentation of religion, and such a religious organization, must be possible, otherwise we might as well give up our belief in religion altogether. For it is needless to point out that the character given to these men, by those who oppose their efforts for freedom, is a grossly false one."

Mr. Trevor goes on to say that he is anxious to make an experiment on new lines :

“The problem is, not merely attraction, but organization ; not merely to attract the semi-indifferent, but to organize those who are in real earnest about the problems of life ; and further, to set them about arousing the semi-indifferent which at present wander from service to service, and the utterly indifferent who go nowhere. To this end I propose to organize a Labor Church, which shall include what, for want of a better name, may be called the Labor Program, with a distinct recognition of God's government of the world, and of the need, in every sphere of life, to obey the laws He has revealed to us. A church frankly founded upon such a basis as this, and conducted with a reasonable amount of intelligence, will, I am convinced, awaken a new enthusiasm for religion among those who, in the interest of society itself, most need it ; and will provide these men with a higher conception of life, which they in their turn may impart to their fellow-workers.”

The Church to which Mr. Trevor refers has now been started in one of the public halls in Manchester, and has met with a surprising degree of success. The following interesting remarks with regard to one of the first meetings of the Church are taken from an article by Mr. Trevor in the *Workman's Times* (London) for October 23d :

“At the close of our large and enthusiastic meeting last Sunday afternoon, a working man came on to the platform to offer his services in helping forward our work. After some talk I said to him that we seemed rather like boys who had set light to a pile of straw near a stack, and the whole stack had caught fire. He, with the swing of the service still vibrating through him, warmly replied. ‘It's not straw, sir, it's powder ; and you have just applied the match. This thing,’ he continued, ‘has been in the hearts of working men for years past, and you have given voice to it.’

“Nothing could better illustrate the central aims of the Labor Church. While we mean to develop a very practical program as we gather our forces together, the bottom purpose of this movement is to give free expression to the religious life which has been dumbly moving in the hearts of the toilers, to let some fresh air into the heart of the stifled, smouldering fire which shall cause it to burst forth into a flame.

“To me the Labor movement is the great religious movement of our times. It works for emancipation. It develops self-sacrifice. The man who once clearly sees and feels the lot of the wage-slave, who once clearly sees and feels the lot that all might share, cannot choose but give himself up to the service of man. The power which through countless ages has been evolving a free manhood and womanhood from the material conditions of life has seized upon that man, has taken possession of him, and has made of him a prophet with a word from God to man. Such were the old Hebrew prophets, who pleaded for justice and love,

and denounced tyranny and lies. Such was Jesus, the joiner, who loved the poor and oppressed, and uttered his terrible woes against the self-seekers and hypocrites who held them in bondage. Such have been Lamennais and Mazzini in this century, prophets whose message has still to be heeded by a world which made their life a cruel martyrdom.

"The true Labor movement partakes of the character of its greatest prophets. It emancipates man from materialism; it launches him on a career of self-sacrifice. Self-seekers may hang around it, Judases may carry the bag, but these do not represent the movement any more than the petty thieves who mingle with a demonstration of the unemployed represent the "out-of-works." No, the true representative of the Labor movement is John Burns, standing in the prisoner's dock after the Trafalgar Square riots; Ben Tillett, preaching at the dock gates the glad tidings of the tanner; or the poor Socialist, standing on an old wooden chair in the rain, shouting himself hoarse to catch a few stragglers.

"These are the men who represent God's power in the world. There are thousands of them in our land, varying in their ability and worth. Many of them are called atheists, infidels, self-seeking agitators, agents of the evil-one, stirring up strife on which they may grow fat. And some of these brave men, denounced by the official representatives of God, deny the God in whose name they are denounced, and submit, without retort, to be called atheists, so baffled and perplexed are they at finding the cry for righteousness which tears their hearts stigmatized as godless. And yet it is these men who have the real life of the moral order of the universe dwelling in them, though they themselves make no claim to it.

"Now, here is the powder of which our friend spoke,—a dumb consciousness that right is right, though God be said to be against it; a glimmering perception that somehow things must be on the side of this right, though it be denounced from the pulpit; a determination, anyhow, to live and labor for that right, though there may be no recognition of the service beyond the gratitude of a few faithful hearts and the great world's pious scorn.

"The Labor Church stands to set a match to this powder,—to set free the tremendous power of religious enthusiasm and joy which is now pent up in the great Labor movement, to bring into living consciousness the godliness of this splendid service for the emancipation of man.

"To conclude with an illustration: There was a poor old woman who suffered many losses. She was assured by a friend that God had done it all. 'Ah,' she replied, 'I know as God has allus bin agin me, but there's Them above as 'll be down on he yet.' And so the Labor Church says to the parson and the squire, and all that they represent: 'We know that *your* God has always been against us; but there is a God above that is stronger than he.'"

Among those who are taking part in the work of the new Labor Church are Mr. Ben Tillett, Mr. Robert Blatchford, and other well-known leaders of the Labor movement. It is hoped that Dr. Felix Adler may be able to address the Church in the course of the spring.

From such a movement as this much good is to be hoped, and readers of the *Journal of Ethics* will naturally wait with interest for records of its further development.

J. S. M.

BOOK REVIEWS.

EDUCATION AND HEREDITY. A Study in Sociology. By J. M. Guyau. Translated from the second edition by W. J. Greenstreet, M.A., with an introduction by G. F. Stout, M.A. A volume of the Contemporary Science Series. 8vo. Walter Scott, London. 1891. Pp. xxiv., 306.

This volume is a translation of one of the posthumous works of Jean-Marie Guyau, a young French philosopher and poet, who was born in 1854, and died at the age of thirty-three, after a brief career of brilliant and prolific industry. The dominant idea of his work on education is that man is a social organism, openly receptive to the influences or suggestions of his social environment, realizing his development or finding his good in social activity. Just as the student of heredity—*i.e.*, the relation of organic continuity between generations—recognizes that the race is a reality more important than the individual, the tree being greater than its transient leaves, so Guyau has realized that education “should be orientated with reference to the maintenance and progress of the race.” For education is more than the art of bringing up the individual,—it is a failure in proportion as it is individualistic,—“it is the search for means to bring the most intensive individual existence into harmony with the most extensive social life.” To a certain extent “education is a prolongation of suckling,”—a development of inherited instincts,—but it is also the art of creating new instincts harmonious with or counteractive of those which are inherited, and these new instincts are created by a process of psychological, moral, and social “suggestion” comparable to that adopted in the treatment of hypnotized subjects. “Education is nothing but a totality of co-ordinated and reasoned-out suggestions.” The most important end of education is to moralize, on the one hand recognizing the inherited imperatives, on the other hand creating new moral instincts by suggestion, impressing the child with a consciousness of his powers for good, utilizing the power ideas have to realize themselves, the tendency of sentiments to socialize themselves. “The child,” Mr. Stout says, “must be led to understand that his own self-realization is possible only if and so far as he widens and deepens his social interests and sympathies.” But the race must be vitalized as well as moralized, hence physical education is not less important; and as the other ideal is to socialize, those modes of intellectual education which tend most effectively towards this result should receive the preference, art and literature being more “useful” than concrete science or technical education, but all requiring organization with reference to social evolution.

In presenting a summary of this book, we may distinguish the more theoretical from the more practical studies, especially as many who may be far from agree-